

REFLECTIONS
UPON A
FORM of PRAYER,
Lately set forth for the
JACOBITES
OF THE
CHURCH of ENGLAND.

AND
Of an ABHORRENCE tendred by the Late
King, to some of our *Dissenting Bishops*, upon His
present Majesty's Landing.

L O N D O N:
Printed for *Richard Baldwin*, in the *Old-Bayly*.
MDCXC.

REFLECTIONS

ON A

FORMERLY

AND

JACOBITES

OF THE

CHURCH OF ENGLAND.

AND

Of an Anonymous Tract, published by the Late
King of France, in 1791, and now reprinted.

LONDON:

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MDCXC

P R E F A C E.

THese Treasonable Prayers which have occasioned my Reflections, having been conveyed into many Hands, with apparent purpose to raise Rebellion for God's Sake, against those Powers which himself has ordained; I thought it requisite to Publish the most venomous Parts of them, with an Antidote, which I hope may be sufficient for them who will not seek the Knowledge of Man's Law from the Priest's Lips.

And those well-meaning Men, who have been misled into a dangerous Faction, by an Alarm cunningly promoted for the Monarchy, and the Church; will I hope, now at last, understand what Monarchy, and what Church, that cry has serv'd; and if they are not yet sensible of this, I despair that they ever should be, till the late King, through their Encouragement, should return with a French and Irish Army, to Establish Popery by a Parliament, pack'd by Surrenderers of Charters, and compos'd of Zealots for their Church and Monarchy; and then English Dragoons might be as famous as ever the French; or their own Judges, Juries, and Gown-men, have been.

Then such might reap the Blessing of Perfidiousness to their Country, and would learn too late, how much better it would have been to have submitted to the Justice of a forgiving People, than to be swallowed up in the common Desolation, for diverting some merciful Punishments

Punishments against some of their Party, who had been eminent enough to deserve to be made Examples.

Tho I cannot pretend to the Accomplishment of a Traveller; yet I once was as far as Holland, where I must own that I met with great Civilities from one of our Dissenting Bishops, to whom I shall be glad to pay any Service consistent with my Duty to my Country. Being at Amsterdam, it may well be believed, that next, at least, to the curiosity of seeing the Long-Cellar, I would desire to see the Stadt-house, deservedly esteemed one of the Wonders of the World; from thence we might discern Utrecht, which as I remember, gave occasion to the English Merchant, who was with us, to observe, That the French Army, having in the time of D' Wits Ministry, advanced as far as Utrecht; the Senate at Amsterdam repair'd to that House, to consult what was best to be done in that Emergency; the greatest part of them seem'd inclined to make a Present of their Keys, preventing a demand of them; but the Schute or Sheriff, being a Man of Mettle, threatened to communicate this Counsel to the People, who were waiting without, expecting the issue, and sufficiently disposed to have prevented their treacherous giving them up to the perfidious Enemy. This Honesty of the Sheriff, chang'd the Counsels, made them resolve upon a Vigorous Defence, and the Army withdrew, being surpris'd at the Disappointment of their warm Expectation. And thus one brave Man, in effect, sav'd the City. I forbear to make Application, but leave it to their thoughts whom it most concerns.

REFLECTI

REFLECTIONS

UPON A

FORM of PRAYER, &c.

THis is an Age of Wonders; was the beginning of some of the wisest and honestest Observations, which saw the Light in the Reign of King Charles II. But what would that Judicious Observer have said, if he had survived our late Revolution, to have seen those who condemn it, to pretend to be the only Men of Merit under it; and that they who believe King James to be their Rightful King, are the best Supporters of the Monarchy under King WILLIAM and Queen MARY?

These Men may, in their sense, honestly promise to maintain the Government, as 'tis established under King William and Queen Mary. For as they would therein make no Declaration of their Right, they leave a Scope for their serving that which they think the only established Government, which with them is King James's, while King William bears only the Name of King.

Vid. The Appeal from the private Cabal to the Parliament, supposed to have been written by Secretary Trevor.

B

IF

*A Form of
Prayer and
Humiliation
for Gods Bless-
ings upon His
Majesty, and
his Domini-
ons, and for removing and averting of Gods Judgments from this Church and
State,* Ed. An. 1690. p. 39.

If any Man doubts of this, I would entreat him
to turn to the 39th Page of that Form of Prayer,
which some of the New Separation have lately
Published, where they may find these words.

Restore to us again the publick Worship
of thy Name, the reverent Administration
of thy Sacraments: raise up the former
Government both in Church and State,
that we may be no longer without King,
without Priest, without God in the World:
But may once more enter into thy Courts
with Praise, and serve thee with that Rebe-
rence, that Unity and Order, as may be ac-
ceptable in thy sight, through Jesus Christ
our Lord. Amen.

This makes it plain beyond Contradiction, That
they think we can have no Government without
King James, or else they grossly mock God Al-
mighty.

These Men would be thought not to be in the
least dangerous to the present Government, which
they not only disown, but pray against; and cer-
tainly, if they pray against it as an unlawful
Usurpation, they will think themselves oblig'd
by all means possible to restore the other. At
least, no Man that reads the following Form, can
doubt of this.

a Form of Prayer.

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O Most Powerful and ever Blessed Lord God, who art Glorious in Holiness, fearful in Praises, doing Wonders; we humbly beseech thee, to look Compassionately on this Persecuted part of thy Church, now driven from thy publick Altars into Corners and secret Closets: that thy protection may be over us whereever we shall be Scattered, and a remnant Preserved amongst us, by whom thy Name may be glorified, thy Sacraments Administred, and the Souls of thy Servants kept upright, in the midst of a Corrupting and a Corrupted Generation. We pray thee to be Gracious to our Prince, who for the Sins both of Priest and People is now kept out, and that in thy due time thou wouldest deal with him according to the Justice of his Cause; Comfort him, O Lord in the sadness of his Spirit; Guide him in the Perplexity of his Mind, and support him in the Strieghts and Necessities of his Fortunes. Raise him Friends abroad, Convert or Confound the Hearts of his Enemies at home. Do some Mighty thing for him, which we in particular know not how to pray for; And by the secret windings and powerful workings of thy Providence, make the Stone which these foolish Builders have rejected, the head-stone of the Corner. And O that it may please thee to deal Graciously with that remnant of the Lord's Nobility, and all others of the Burned Side, who have chosen rather to suffer in thy Cause,

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Cause, than to Participate with the Sins of a more Successful Party?

1. I would gladly know of these zealous Gentlemen, what they think of those of their own Party, who by taking the Oath of Allegiance by Law required, tho' not in the Legal sence, have qualified themselves to Preach Sedition against *King William and Queen Mary?*

2. Whether the Sacraments may not be duely Administred by those Ministers of the Church of *England*, who have Sworn in the sincerity of their Hearts? Indeed they may seem to have set aside this question in their Prayer, that they may be no longer without *Priests*: which perhaps relates to the want of an Head of the Church, according to which the Late Kings *Abdication* was a virtual Suspension of all the Clergy.

3. Whether that part of the Clergy which continue in Possession of the Profits, or they who make profit of Preaching in publick, without conforming to this Government, are within the Provision of this Prayer? And by what Authority some of them now Preach without their Head, and against the express words of an Act of Parliament?

4. Whether those of the Dissenting Bishops and others, who invited His Present Majesty to take the Administration upon Him, immediately upon the Late King's withdrawing from *London*, may not in their sence be said, *to participate with the Sins of a more successful Party?*

5. Whether they can think to impose upon *God Almighty* with falsehoods, as they have done and yet

a Form of Prayer.

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yet do upon many well meaning men? and who of their Loyal Nobility has suffered and been oppressed, and ruined, for Righteousness and for Conscience sake, as they suggest?

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P. 60.

'Tis certain they who read this Form of Prayer, will understand how well they have deserved the lenity of that Government which they disown, and which they now seem to think themselves enabled to cast off; and they who still would argue us to an insensibility of their Proceedings, would do well to observe the next Prayer.

Hear the Groans and Cry of all that are Afflicted, either outwardly or inwardly, in Body or Soul: Especially such who being oppressed for Conscience sake, have no place to fly unto: and no man careth for their Souls. Listen Compassionately to the deep sighing of the Prisoners. And by thy Mighty Power deliver such, who for Obeying thee and a good Conscience are, or shall be deligned to Death or Ruine. Soften the Hearts of all unrighteous Judges, who have the Power over us: and make them know with Trembling, That there is a Judge higher than they. Send forth thy Light and thy Truth, and let them preserve us. Protect and Defend our Sovereign Lord the King. O prepare thy Loving Mercy and Faithfulness, That they may preserve him. Strengthen his Hands and the hands of all that are put in Authority under him, with Judgment and Justice to cut off all such

P. 6.

such

such workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction; That they may never prebail against us, or Triumph in the Ruine of thy Church amongst us. To this end defend the King; and the whole Royal Family from all Treasons and Conspiracies. Bind up his Soul in the bundle of Life, and let no Weapon formed against him prosper. Be unto him a Helmet of Salvation, and a strong Tower of Defence against the Face of his Enemies. Let his Reign be Prosperous, and his Days many. Make him glad now according to the time wherein thou hast afflicted him, and for the years wherein he hath suffered Tribulation. Give him the necks of his Enemies; and also every day more and more the Hearts of his Subjects. As for those that are placable, cloath them with shame: but upon himself and his Posterity let the Crown for ever flourish. Into thy hands, O God, we entirely surrender and give up both him and our selves, and whatever concerns us, &c.

Here is observable,

1. That as it is not to be presumed that any of the Prisoners for whom they pray are or will be designed to death; unless they have committed, or shall commit Treason against their present Majesties, these peaceable men encourage Treason against that Power which God has set over them; and will have Treasons, and numerous Conspiracies to be

a Form of Prayer.

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in Obedience to God, and a good Conscience

2. That they threaten with Gods Judgements) those Judges who shall pronounce Sentence against such, according to Law.

3. They either suppose, That they who have Offices under Their present Majesties, act with King James's Authority, or that some of them have Dormant Commissions from him, under which they may act with Judgment and Justice.

4. They suppose the Interest of Gods Church to be bound up with a Popish King; and that the prevalence of them that are Loyal to Their present Majesties, would be to the ruin of God's Church.

5. They pray that God would defend their King, and the whole Royal Family from all Treason and Conspiracies. Wherein they pray, that God Almighty would work a Miracle, and make them true and faithful to King James, and King William at the same time; forgetting the Text which themselves apply, viz. No Man can serve two Masters. Nay, they would have contradictory Propositions, to be true at the same time, and in the same respect; and they pray God to defend all the Royal Family from Treasons and Conspiracies, when their very Prayer is a Conspiracy against one, if not two of the Royal Family, whose Reign they call Tyranny, from which they pray that this Nation may be relieved, as appears by what follows.

O most mighty God, the Lord of Hosts, the Governor of all Creatures, the only giver of all Victories, which alone art able to strengthen the weak against the mighty, and

Form of
Prayer, p. 37

Reflections upon

and to banquish infinite Multitudes of
 thine Enemies, with the Countenance of
 a few of thy Servants calling upon thy
 Name, and trusting in thee. Defend, O
 Lord, thy Servant, and our Governor un-
 der thee, our Sovereign Lord the King,
 and all thy People committed to his Charge.
 O Lord, withstand the Cruelty of all those
 which be common Enemies, as well to
 the Truth of thy Eternal Word, as to their
 own Natural Prince and Country, and mani-
 festly to this Crown and Realm of England,
 which thou hast assigned in these our days,
 to the Government of thy Servant, our
 Sovereign and Gracious King. O most
 merciful Father (if it be thy holy will)
 make soft and tender the stony Hearts of all
 those that exalt themselves against thy
 Truth, and seek either to trouble the quiet
 of this Realm of England, or to oppress the
 Crown of the same, and convert them to
 the Knowledge of thy Son, the only Savi-
 our of the World, Jesus Christ, that we
 and they may joyntly glorify thy Mercies.
 Lighten, we beseech thee, their ignorant
 Hearts to embrace the Truth of thy Word,
 or else to abate their Cruelty, (O most migh-
 ty Lord) that this our Christian Realm, with
 others that confess thy Holy Gospel, may
 obtain by thy Aid and Strength, surety
 from all Enemies, without shedding of
 Christian Blood, whereby all they which be
 oppressed with their Tyranny, may be relieved,
 and

and they which be in fear of their Cruelty, may be comforted; and finally, that all Christian Realms, and especially this Realm of England, may by thy Defence and Protection, continue in the Truth of thy Gospel, and enjoy perfect Peace, Quietness, and Security. And that we for these thy Mercies, joyntly all together with one consonant Heart and Voice, may thankfully render to thee all Laud and Praise; that we, knit in one Godly Concord and Unity amongst our selves, Page 53. may continually magnify thy Glorious Name, who with thy Son our Saviour Jesus Christ, and the Holy Ghost, art one Eternal, Almighty, and most merciful God: To whom be all Laud and Praise, World without end. Amen.

This Prayer renders it somewhat doubtful, whether the Composer or Composers were of the Protestant, or of the Popish Religion. If of the Protestant, he or they, at least, was or were for making *Friends of the Mammon of unrighteousness*; and for fear of disobliging their supposed Sovereign, and the French King, will not call this a [*Protestant*] but a [*Christian*] Nation, which Denomination comprehends their Catholick Brethren: and certain it is, the Prayer discovers a Charity suitable to those of the *Romish* Creed; when it before God Almighty represents those who are of a side opposite to them, not only as Cruel men, and the Government which protects them, as Tyrannical; but censures Prince and People, as *Enemies to the*

Truth of God's eternal word, and Strangers to the Knowledge of his Son. Meer Infidels and Heathens, yet this may be in some measure excusable, since they own even themselves in the Absence of their King, to be *without Priests, without God in the World.*

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Vid. Dr. Sherlock, Of the Union and Communion with the Blessed Jesus.

This I must confess, was at first a little surprising to me, till I recollected Dr. Sherlock's Notion of the *Union and Communion* between Christ and Believers, which he contends to be only a *Political Union*; and that all Promises to Believers are made to them, as considered in a *Church-State*, united under the Polity of his appointment. If therefore, that *Head of the Church* which they suppose, that God has assigned in these our days, be gone; according to that Notion, we may be thought to be, as without God in the World, shut out of the Pale of the Church, and left abroad among *Publicans* and other *Sinners*. But I would gladly know,

1. Whether the Crown and Realm of *England*, is not more manifestly assigned by God in these our days to the Government of King *William*, than of King *James*?

2. Whether he is not our *Natural Prince*, in a truer Sense than King *James* was, even before the *Abdication*?

3. Whether, if the Law of Nature, common to us and Brutes, is to determine the Right, and not Reason, the Foundation of Civil Societies and Laws; any Man can be a *Natural Prince*, who cannot prove his Title by *Proximity* of Blood from *Adam*?

a Form of Prayer.

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¶ As they pray to God to *make soft and tender the stony Hearts of them, who seek to trouble the quiet of this Realm*; They ought seriously to reflect upon what they themselves are doing, and how they could answer for that Desolation which the grant of their Prayers must inevitably bring upon this Land, and themselves too, if they are Protestants.

According to that of the equally religious Hea-
then Poet: Juv. Sat. 10.

*Evertère Domos, totas optantibus ipsis,
Dii faciles.*

‘The easy Gods have Families destroy’d, (Joy’d.
‘Which but th’ effects of their own Prayers en-

These Gentlemen would have done much better, considering what Calamities such Prayers might plunge them and us into, to have profited by the latter part of his admirable Satyr.

*Nil ergo optabunt homines? Si consilium vis,
Permites ipsis expendere Numinibus, quid
Conveniat nobis, rebusque sit utile nostris:
Nam pro jucundis, aptissima quaque dabunt Dii.
Carior est illis homo quam sibi.*

‘Shall we then pray for nothing? I advise,
‘Leave all to the indulgent Deities;
‘To them your selves and your affairs commit,
‘Instead of what may please, they’ll give what’s fit.
‘Man is to them, than to himself more dear.

5. It may deserve consideration, whether their mention of them who in their thoughts, *oppress the Crown of this Realm of England*, does not sufficiently explain what some Men mean in their Clamour against *Republican Principles*? As they believe, that we are now *without Kings*; according to them, they who are for King William, upon that very account are for a *Commonwealth*, tho they are never so hearty for supporting the *Monarchy* under Him.

But if the foregoing Prayer is not a sufficient Indication, of the Charity of him or them that made it; the comparing the two following at distance one from the other, may shew the length of such warm Fits.

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Let not our Lord be angry, and we will speak but this once, and that in Obedience to thy Command, for our Enemies, Slanderrers, and Oppressors; especially those that have caused or encreased the publick Distraction. Lord restrain their Malice, and open their Eyes and Hearts, that they may see the crookedness of their own ways, and return into the straight Path of Weakness and Charity, that we may live together in Peace here, and reign together in thy Glory hereafter.

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And then, having prayed for those that are in Misery, and that God would hear the Groans and Cries of all that are afflicted outwardly or inwardly, in Body or Mind; especially such, who suffer in
a Righteous

a Righteous Cause, whose Loyalty have been more dear to them than their Fortunes. Soon after follows,

Convert and Soften the hard Hearts of their Implacable Enemies, and Allwage their Thirst of Blood which still cries more and more; or if thou otherwise hast decreed to bring any more of us through the Red-Sea into the Land of Promise, prepare us for this Passage, and Guide us by thy Blessed Spirit through the Shadows of Death Continue our Christian Courage and Constancy to the utmost; strengthen our Faith confirm our Hope, and let our Charity overflow, even to the forgiveness of them by whose unjust Sentence we perish.

Here one may observe,

1. That it seems as if nothing but God's Command, could induce them to Pray for those that are of a Side opposite to them. They charge them with being their Slandervers, Oppressors, and Enemies, and that Implacable, and Thirsting after Blood; wherein they seem to have imbib'd the Spirit and Phrase of the Gentle Author of the last part of the Magistracy and Government Vindicated, who calls them that would have Criminals brought to Justice, Bloodbouds.

2. They lay at the doors of them who would not have Criminals go unpunish'd, the causing or recreating the publick Distractions, as if the unjust Pledges and Judgments of former times, the Disturbing with Acts of Parliament, the Surrounding and taking a

way

way of Charter, the Abhorring, and fighting, Petitions from the Greatest Bodies, did not in the least cause those Distractions, nor the justifying all these things, at this day, in the least encrease them; 3. They insinuate before God Almighty, as if some of their Party in England have gone through a Red-Sea, by unjust Sentences; but I do not know that any of them have yet been executed for Treason against this Government, though they formerly Triumph'd at the unjust Executions of the best Friends to them and their Country, for pretended Treasons. Indeed with them there may be Treason which the Law never made or declared to be Treason, and that which the Law declares to be Treason is no Treason. For information in this particular, we may observe this Prayer.

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O Almighty God, the Blessed and only Potentate, we offer up our humble supplications and prayers to thy Divine Goodness, beseeching thee in this time of Danger, to save and protect our most gracious King; Give thy Holy Angels charge over him; Preserve his Royal Person in Health and Safety; Inspire him with Wisdom and Justice in all his Counsels; Prosper all his undertakings, for thy Honour and Service, with good success; fill his Princely heart with a fatherly care of all his people, and give all his Subjects Grace, always to bear Faith and true Allegiance to his Majesty, that both King and People joining together to promote thy Glory, and con-

solentiously discharging these Duties in
their several Stations may all give thee
thanks and praise for thy most Mighty pro-
tection, and for all other thy great Mercies
bought to us, through Jesus Christ thy
Son, our Saviour.

It can be no dispute, but their King, is he, who as
one of the Prayers before observ'd has it, for the *Ans*
of priests and people is now kept out. Here they pray
to God to give all his Subjects Grace *a ways* to bear
Faith and true Allegiance to him; whereas the Law
says, that no Allegiance is due to him that is kept
out: for if Allegiance is due to him, Treason may
be committed against him, *contra legem et aequum*:

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But the Lord Coke and Sir Matthew Hale shew, that
Treason cannot be committed against one, even
tho he should have had right to the Crown, while
he is out of possession. In this they have all Antiqui-
ty on their side; and whatever scruples some un-
thinking men may have had, Allegiance has general-
ly been Sworn and Paid to Kings in possession by a
true National consent, as long as they have maintained
their Character. And the Statute of 11 H. 7. has settled
this beyond Dispute. This being so, it shews the
rashness of that part of another Prayer, which
charges them who have Sworn Allegiance to King
William and Queen Mary, having formerly Sworn
to King James, with Perjury, even after the late
King was dethroned, in the Eye of the Law.

3 Inst. c. 1. f. 7.
Hales
Pleas of the
Crown P. 12.

11 H. 7. c. 1.

Pardon, for they, the many great offences
of us thy Servants, and the crying Sins

of

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of the whole Nation: Delibering from the Guilt of Rebellion, Blood, and Perjury, especially that of careless breaches of Oaths made to our Sovereign; forgetting that such are the Oaths of God, and that thou thyself in a more especial manner art a strict avenger of them. &c.

I would entreat these Pious Gentlemen to inform me, Whether this is Perjury by God's Law or man's Law? If they say, by God's Law; then surely they usurp his Tribunal, and enter into mens hearts, upon which they pronounce, that none have Sworn Allegiance to King William and Queen Mary in the sincerity of their Hearts; but if they have Sworn in sincerity, as believing that they are lawfully discharged of their Allegiance to the late King, I am sure it cannot be said, that such are perjured in God's account. Indeed as to them that have Sworn to be Faithful, and bear True Allegiance to King William and Queen Mary, though at the same time they believed that the obligation of Allegiance to their supposed King of right, remain'd, I must leave them to answer for themselves.

If they will have this to be Perjury by Man's Law, I think I may very well say, Where there is no Law there is no Transgression; and till they can shew, that Law which requires the English Subjects to pay Allegiance to King James, I believe 'twill be very difficult for them to prove, that God's Law requires it; for I cannot think that God's Law requires in this particular, what is contrary to Man's Law. If God's Law forbids These, but man's shews where-

in it lyes, as it fixes and limits property : and in all such cases, I think no man, having consulted Lawyers in the point, need scruple to enter upon the common Offices of Life, till he has received Episcopal Confirmation, nor be frighted with the most Solemn Denunciation of God's Judgments, by men of false Religions and Persuasions ; especially when he considers that the Jews to this very day, Curse the Christians in their Standing Church-Service.

Though God may be said to Mock at some men's Calamities, which they bring upon themselves; yet far be it from us to make sport with things so serious, as some of these Prayers, which may have proceeded from real belief and heated Imaginations : yet I well know how some of our new Separatists would have ridicul'd the like expressions in Dissenters from the Church of England, merely for Ceremonies ; one of the Subscribers to the Late Bishop of Chichester's Paper, would have Imputed them to an Incanted staff ; and Dr. S. to too bold Familiarity with God Almighty. I am sure they are very bold with that Power which God has set over them, as has appeared in some of the Forms before observed. To which we may add this,

H's Revillias
Redivivus.

Father of Mercies, and Lober of Souls, who art kind unto the unthankful and to the evil, and hast commanded us also to extend our Charity, even to those that hate us and despitefully use us ; We beseech thee as to accept our Prayers, which we have this day offered up unto thee in behalf of all that are Faithful and Loyal in the Land ; so

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also

also enlarge thy Mercy and Pity, even to those that are our Enemies. O Most Wise and Powerful Lord God, in whose hands are the hearts of all Men, as the Rivers of water, to turn them whither soever thou wilt: Work mightily upon the minds of all Parties among us. Turn the hearts of the Children to the Father, and the disobedient to the Wisdom of the Just; and so make them a ready people prepared for the Lord. Thou that sittest between the Cherubim, be the Earth never so unquiet: Thou that stillest the raging of the Sea, and the noise of his Waves, and the madness of the People; stir up thy strength and come and help us. Let the wickedness of the wicked come to an end: Take away his ungodliness, and thou shalt find none. Let the fierceness of Man turn to thy praise; and the remainder of wrath do thou restrain. To this end take from them all their prejudices, and all their passions; their confident Mistakes, their carnal ends, and their secular interests; open the blind eyes that they may see (at least in this their day) the things which belong to their peace: and wisely considering, may hear and fear, and do no more wickedly. Soften the most obdurate Hearts into a meek, and humble, and docible temper, that they may no longer resist the Truth. Bow down the stiff neck, and the Iron sinew, to the gentle and easie yoke of thy most Holy Law. Take away the Brow of Brags, and

Whores

Whores Forehead, and make their Faces ashamed, that they may seek thy name. Sweeten (if it may be) the Gall of bitterness; and loose the Bands of Iniquity; and guide their feet into the way of Peace: And so, O Lord, redouble our Joys upon us, that we may not only (in thy due time) triumph in the disappointment of their wicked imaginations; but with thy Holy Angels in Heaven, rejoice for their Conversion. Which great Blessing, with the most ardent affection of our Souls, we beg of thee, for thy tender Mercies sake, through the Merits and Mediation of Jesus Christ, thy blessed Son, our only Saviour.

I Appeal to all unbiass'd Men, whether it is not likely that the Composers, and the greatest part of them, who may join in this Prayer, would not cry out of this, as abominable Cant in another sort of Separatists; and I think the word Cant has been not improperly applied to Mens bold Applications of Scripture Phrases, to every thing that warms their Fancies. Scripture Phrases do not hallow every Prayer; they may in some be used Prophanely and Unchristianly; nor have Christians any Warrant to apply to Men, differing from them, what was in the original use designed against the Enemies of God's Church, or proceeded from a propheticall Spirit.

As the former Prayers shew, who they mean by the *Loyal* in the Land, and whom by their *Enemies* now can be no great Question, but in

praying that God would turn the Hearts of the Children to the Father, and the Disobedient to the Wisdom of the Just; They would have King William and Queen Mary wrought upon, to bring in James the Just, and would set the Paternal Power above the Regal, which such Men did not use to do, any otherwise than as they are used to make their Doctrines serve their occasions.

But, what a sweet Character is here of the Disloyal in their Eyes? Men of Ungodliness, Fierceness, Wrath, Confident Mistakes, Carnal Ends, Secular Interests, Obdurate Hearts, Resisters of the Truths, Stiff Necks, Iron-Sinews, Brows of Brass, Whores Foreheads.

Well may they pray for the Conversion of these, and that they may be softened into a docible Temper. And yet all the Conversion and Docibility pray'd for, is, that the Nation instead of Protestant, may be Christian at large, and be brought under Subjection to a Popish King, and Submission to such Spiritual Guides; nor is there so much as one short Ejaculation for converting him their most Gracious King, and Sovereign Lord (where they leave room for King James's Name, to be supplied at the reading) from the Errors of his ways, and that false and idolatrous Worship, in which he is engag'd; but they in effect, pray to God to keep and strengthen him in it; and surely they, who take such a Liberty in adding to the Liturgy, might have alter'd that part of the Litany, which was composed for a Sovereign Prince, for whom it was proper to pray, that God would keep
and

Vid. Sup.
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P. 6.

and strengthen him in the true worshipping of him.

Having prayed, That God would keep and strengthen him in that way of Worship which he uses; there is no wonder, that they should pray to God to preserve and prosper him in all his ways, and give him success in all his Undertakings and Actions, that he may be always a Religious Defender of God's Holy Faith and Church among us, and gracious Governor unto all his Subjects, a glorious Conqueror over all his Enemies, a mighty Protector of the People committed to his Charge, (that is, the Irish Papists against the Protestants) and a happy Father of a numerous Posterity, to Rule these Nations after him by Succession, in all Ages and Generations.

I suppose, effectually to set aside our King and Queen, and Princess Ann, unless their Hearts so far turn to their Father, as to deliver up to him whatever trust they, or either of them have from the People, because of the Cloud upon the Prince of Wales, they would have the management of the next Birth themselves: it must be understood that this had no Credit; for the Bishops were then in the Tower.

Whatever is the matter, whether that the Head of the Church is away, or a Metropolitane depriv'd; the Church it seems now lies under a fatal Sentence, and is very Disconsolate, according to this Prayer.

O Thou great God of Recompences, who turnest a fruitful Land into barrenness for the wickedness of them that dwell therein;

They make
it so.

P. 56.

That is, re-
move nor the
Candlesticks

therein: thou hast most justly executed that
fatal Sentence upon this Church, which having
once been the Perfection of Beauty, the joy
of the whole Earth, is now become a scorn
and derision to them that are round about
her. O Lord, what could be done to thy
Vineyard that thou hast not done in it?
And since it hath brought forth nothing
but wild Grapes, it is perfectly just with
Thee to take away the Hedge thereof, and
let it be eaten up. But, O Lord, though
our Iniquities testify against us, yet do
thou it for thy Name's sake: for our back-
slidings are many, we have sinned against
Thee: O the hope of Israel, the Saviour
thereof in time of trouble: why wouldst
Thou be as a stranger in the Land, as a
way-faring Man that turneth aside to tar-
ry for a Night? Why shouldst Thou be as a
Man of sorrows? Yet Thou, O Lord, art in
the midst of us, and we are called by thy
Name, leave us not. Deprive us of what
outward Enjoyment thou pleasest: take
from us the opportunities of our Luxury,
and it may be a mercy: but, O take not
from us the means of our reformation, for that
is the most direful Expression of thy Wrath.
And though we have hated the Light, be-
cause our Deeds were evil: yet, O Lord,
do not by withdrawing it, condemn us to
walk on still in darkness, but let it continue
to shine till it have guided our feet into the
way of Peace. O Lord, arise, stir up thy
strength,

strength, and come and help us, and deliver not the Soul of thy Turtle Dove (this alludes to the Church) unto the multitude of the Enemy; but bless her, O Lord, and that right early. But if, O Lord, our rebellions have so provoked thee, that the Ark must wander in the Wilderness till all this murmuring Generation be consumed, yet let not that perish with us; but bring it at last into a Canaan, and let our most innocent Popery see that which in thy just Judgment thou desirest to us. In the mean time, let us not cease to bewail that Desolation our sins have brought; to think upon the Stones of Sion, and pity to see her in the dust; nor ever be ashamed, or afraid to own her in her lowest and most persecuted condition; but esteem the Reproach of Christ greater Riches than the Treasures of Egypt, and so approve our Constancy to this our afflicted Mother, that her blessed Lord, and Head, may own us with mercy, when he shall come in the Glory of the his Father, with the Holy Angels. Grant this merciful Lord, for the same Jesus Christ his sake.

The Ark of the Lord, the Ark of the Lord! Popery, or King James?

23 11 11
to the end
of the world
and to the
end of the
world

This Prayer seems to make it appear, that the Formulary, was a contribution from several hands; the Composer of this I doubt is but a young Trader in Scripture Allegories. But according to this, they of the New Separation are Gods peculiar People, or Vineyard; his Church, his Ark, with them,

them had been the perfection of Beauty, till the fatal Sentence was Executed; which, 'tis to be presumed, was that which deprived some of them of their Ecclesiastical Preferments and Offices. But if we take the Church in this sense, then it can hardly be understood to what end *This disconsolate Church* should Pray for Constancy to the *Afflicted Mother*, except this be the Daughter of the *Ramish*. If it be said that they make not themselves the Church, but of the Church, what Church are they of? If of the Church of *England*, that has no fatal Sentence Executed upon it, nor does it Travel in the Wilderness, but enjoys the fat of the Land. But to apply the Allegory of the Ark, If it *must wander in the Wilderness, till all this murmuring Generation be consumed*, as 'tis plain from the sacred Story, that the Murmurers were they which Travell'd with the Ark; who can tell but these Murmurers herein, draw their own Fate and Character?

Vid. Dr. E's
Grounds of
the Contempt
of the Clergy.

They in their Prayer say, the Church became a *scorn and derision*. A Clergy-man some years since shew'd many grounds for it, in the ridiculousness of the expressions of many of his Brethren; their actions since have been as fit a subject of Satyr, and some of them can never make the Church amends; for making it a common prostitute to serve every turn, or an *Asylum* for the greatest Malefactors. There are no small grounds to believe, that Thousands of these Prayer-Books have been Printed and dispers'd at a charge more than Private: In all probability they were calculated for the expected descent of the *Highlanders*, with their Officers

cers from *England*, and *Ireland*. God Almighty has disappointed them in that, and it is to be hop'd will still appear for his Cause, and *Church*.

Had it not been for the Sanguine expectations, which such Conjunctions as I could name, rais'd in these men, they could no more have thought themselves obliged to publish this now, than they did a Twelvemonth since; Their Zeal encreased with their prospect of Success. This put them upon standing upon the narrow bottom of the Nonswearers, and Condemning as Guilty of Perjury, even all of their own *Party*, who have taken the Oaths to this King, and yet intended to be *True* and *Faithful* to the last; which might bring their Prudence in question, as much as their general Censures do their Charity.

But I must confess, in this their Imprudence, they are not singular; I have seen others, who that they might enhance their own worth upon some small matters, wherein they and their opposites have hapned to agree, tho upon different grounds, have cri'd down the most of their own *Party*, till they set up another which became too powerful for them, upon the Credit which themselves gave; and thus some to secure their footing, have thought themselves obliged shamefully to shift their Sides, whereby men who might have ever been considerable at the head of their Friends, have rendered themselves very insignificant.

This was the Natural consequence of making a Test of Merit common to the Enemies as well as Friends to the excellent Constitution of the *English Monarchy*. In which *Man-hunters*, Surrenderers

ers of Charters, and Confiners of Elections to a few pick'd men, might have been as stiff and stanch, as the greatest sufferers for their Country.

Such is the Mutability of Humane Nature, and the weakness of their Judgments, that men know not their own Minds, nor can foresee what they are likely to think upon any change of Circumstances; no man, at least, would have expected, that so many of our Bishops should have been Dissenters from this Government, who had observed what opposition some of the same men gave to King James; what Proposals they made to him when his Fears came upon him; how they refus'd to disown their inviting His Present Majesty before his Landing; and in what terms they soon after intreated him to take the Government upon him: That Form of an *Abhorrence*, which the Late King press'd them to sign, and which they refus'd to do, may be a sufficient Evidence of this.

The Form of an *Abhorrence* tender'd the Bishops by the Late King.

WHEREAS the Prince of Orange hath, with an Armed Force of Forreigners and Strangers, in a Hostile manner actually invaded this Kingdom; and to amuse and deceive the Subjects, has set forth his Declaration, and therein hath asserted, That he has been earnestly solicited and insisted by a great many of the Lords Spiritual of this Kingdom, the Archbishop and Bishops, whose Names are hereunto subscribed,

scribed, as an indispensable Duty incumbent upon us, Do for our selves severally and respectibely Declare, That we never did either by Word or Writing, give him the least, or any Encouragement or Solicitation thereto. And do, on behalf of our selves, according to the avowed and untainted Principles of the Church of England, with the Consent of the King's most Excellent Majesty, hereby Publish and Declare to all our fellow-Subjects, our Abhorrence and Detestation of the said Invasion, or of any Rebellion, or other Disturbance of the Government, under what pretence, and upon what ground soever. And do hereby direct and admonish all our Clergy within our severall and respective Diocesses (and doubt not but our severall Brethren the Bishops, who are not present at the Signing hereof, but they respectibely will speedily do the like for themselves, and within their severall and respective Diocesses) to excite and stir up their severall Auditors, and all Persons within their respective Cures, to stand firm and steadfast in their Duty and Obedience to the King's Majesty, in the opposition thereof, as being a Duty incumbent upon them by the Laws of God and Man, and from which they may expect the Blessing of God in such their Undertaking. To which, and for which they shall not want our fervent Prayers to God on their behalfs. Given under our Hands
this day of Anno Dom. 1688.

What could be the reason of refusing to Sign this, but either that some of them at least, were Conscientious that they had invited the Prince over; or if they had not, yet they thought, either that they were in Conscience discharged of Allegiance to one who had ceas'd to Govern as an *English King*, or that they were bound not to oppose a Deliverance which God seem'd ready to work for them; take it either way, I am sure no man can with consistency to such opinions promote, or joyn in the Prayers lately Published.

As most of these new Forms would pass for *Cant* in their own eyes, if us'd by others; to some they may seem brought to subjects so slight and ridiculous, as if they were design'd to burlesque the sacred Scripture; but then if they apply to any man, what the Scripture has appropriated to either of the Persons in the Blessed Trinity, it will be difficult to avoid the Imputation of Blasphemy; upon which it is to be fear'd that they border too nigh, when, speaking of their Prince *now kept out*, they pray God to *make the stone which these foolish Builders have rejected, the head stone of the Corner*.

Blasphemy, I know, like *Schism*, is often us'd as an Ecclesiastical scare-crow; agreeably to which, an Eminent Divine once thought fit to caution men against ridiculing *absolute submission*, or *obedience without reserve*, lest they blaspheme the Holy One.

Wherefore to proceed to my more proper Province, that I may leave a just detestation of this Formulary in the minds of all who have any love for the Religion and Liberties of this Protestant Nation, I think it proper to conclude with this Observation, That in that Prayer which is the most particular for the

the Restoration of their Prince, who, they say, for the sins both of Priests, and people, is now kept out (as it should seem not in the least for his own) they pray that God would raise his friends abroad, and convert or confound the hearts of his enemies. All his foreign Friends at present are the French and Irish; and if the Confederates against France and him, will not be converted to his side, they would have them confounded, together with those who, in their eyes, are his Rebellious Subjects.

By these his Friends abroad, the French Dragoons and Irish Cut-throats, they would have this Nation converted, to advance the Church and Monarchy; thus they may have the means of Reformation left them, and may be rewarded for constancy to Mother Church, and the mischief of a Common-wealth may be prevented in all the Three Kingdoms, by making them Provinces to the French Monarchy.

I have heard that many of the more prudent Papists have lamented the Bigotry of King James, which must immediately draw this upon us, if he have success; but we have a sort of men among us, who under the mask of a more Reformed Religion, and purer Church, have carried on Designs against their Country, which even Papists and honest Heathens would abhor.

Nothing was in more esteem with the Heathens, than love to their Countrey; nor was ever any man Great in their Opinions, who acted against, or betrayed it: while a Cateline, or a Cethegus, stand ble-mish'd to Posterity with indeleble marks of Infamy, the Constancy of Cato to the Publick Cause, and Eloquence of Cicero, never employed in hunting innocent men to death, but in defending Citizens, or saving;

Vid. sup. p. 3.
in the printed
Form, p. 60.

P. 56.

Ib. to approve
our Constancy
to this our af-
flicted Mother.

saving his Country, will be always remembred with praise.

What would they have thought, or what will after Ages think, when the Clouds are taken away from mens understandings, of them who will not suffer a *State* to subsist, unless it will truckle to a *Faction*, and be govern'd by a *Name*?

Vid. Cæf. Com.

Had the *Flamins* at *Rome* had as great Authority, as the *Druids* had here in the time of *Julius Cæsar*, in all probability we should have visited them, instead of receiving an unwelcome visit from thence. While *Rome* was Mistress of the Universe, Lay-men were at Helm, and whatever power it now obtains in the Courts of Princes, may be owing to the influence of Church-men in most of them. The Pilgrims Staff and Shooes sent those of them that would be Statesmen in *Holland*, perhaps has not been the least cause of that Government's being easie, notwithstanding the great number of Papists amongst them.

Prayers and Tears, and the Spiritual Sword of Excommunication, or of Curses, are set up with us against the Temporal Sword, and Law of the Land: The *Church* had other Weapons in *K James's* time; and they who now engross the *Church* to themselves, and that to the fewest of their own Party, the *Non-swearers*, encourage the use of other Weapons against King *William* and Queen *Mary*. But 'tis to be hoped, that neither the Spiritual nor Temporal Weapons form'd against them, shall prosper; nor is it likely that they will forget how fatal it was to *Saul* to spare *Agag*, and the richest of the Flocks and Herds, that the question may not be ask'd in earnest, *What meaneth the bleating of the sheep, and the lowing of the oxen?* FINIS.

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